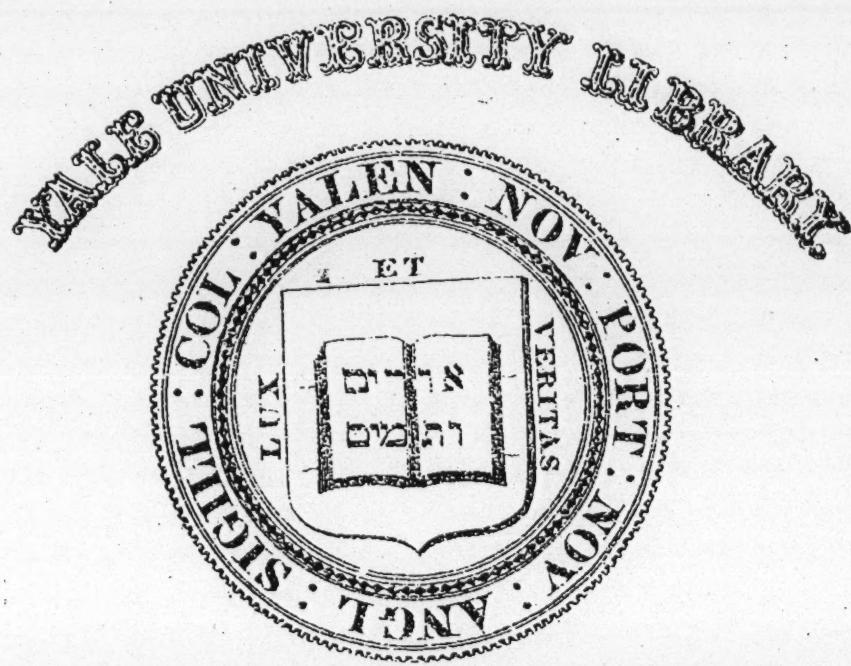


2d
559



Request of
Rev. Henry Martyn Dexter, D.D.
1890.

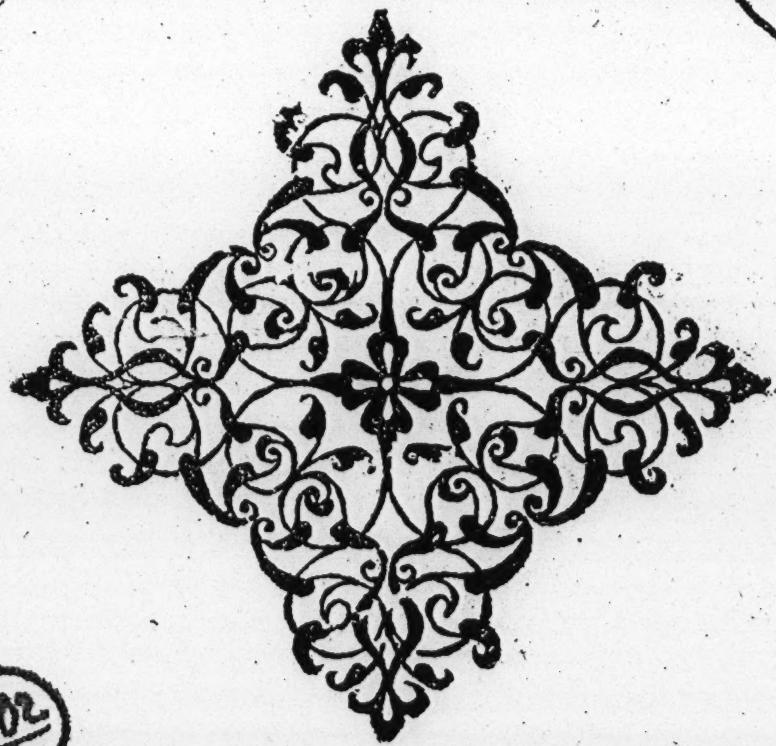




THE Voluntarie Re- cantation of foure

great Learned men, professed
Fryers in sundry Monaste-
ries in France, lately con-
uered from Poperie
to the true Religion.

Robin



302

Imprinted at London. 1611.

2d
589.





I

A PROFESSION OF FAITH, MADE IN THE

reformed Church of M A V N S , the sixt day
of Ianuary, 1603. by Master I O H N L E
V A G E R, sometimes a Priest in the Church
of Rome.
(* * *)



S it is vndoubtedly true, that God most powerfully (by his infinite goodness) hath called vs all to the knowledge of his holy name, to be his people and his Church, whereon only he hath bestowed the treasures of his mercies, and out of which there is no saluation at all: so certainly, if wee be desirous of this goodness, and would participate of his blessings and mercies, it behoueth vs to trauaile and study, in the search of this Church, to ioyne and incorporate our selues into the same. And therefore let vs not imitate the heretique E V T I C H V S , who saide; *That as he had learned of his Fathers, and beleueed in the Faith wherein he was borne, euens so hee desired to dye.* Or as A V X E N T I V S the

Concil. Cal-
ced. Art. 2.

B

Arrian,

A profession of Faith,

Hilarius in 1.
Epist. ad Aux.

Ier. 44. 17.

Ezech. 20. 18.
19.

John. 5. 39.

Math. 24. 11.

Math. 23. 5.

Math. 24. 5.

False miracles
among the
Fryers in Pa-
ris, in Italy,
and elsewhere.
Math. 24. 16.

Math. 24. 15.
Chrysost. in ope-
re imperfect.

Arrian, who said: That as he had learned from his infancie, so bee beleeuued, and would doe still. Or as the Iewes, thus speaking to Ieremie: *Wee and our Fathers haue done thus.* Or as our aduersaries at this day doe, who tels vs, that thus our fathers liued and beleuuued. To all which, God thus answered by his Prophet Ezechiel: *Walke not yee in the ordinances of your Fathers, neither obserue their waies, nor defile your selues with their Idols. I am the Lord your God, walke in my Statutes, and keepe my iudgements, and doe them. Search the Scriptures, saith our Sauour Christ to the Iewes.* And in the Gospel of S. Matthew also, foretelling vs of the euil times which now are come vpon vs, he doth aduertise vs, that there shall be a desolation and revolt in his Church, and *that many false Prophets shall arise, who shall come disguised in sheepe's cloathing:* as now adaiers wee see the like doone, by our Monkes, Capuchines and Iesuites, who disguise themselues in habiſts of simplicitie, of pouerty, of sanctitie & humilitie, and leaue their owne common garments, the better to seduce & beguile poore simple people, who suffer theſeſelves willingly to be led, by their outward appearances, according to the example of the ancient hypocritical Pharisees, *with their Philacteries and outward ceremonies.*

We haue a further admonition yet, that when wee see this confusion amongst false Prophets, they wil say, *Heere is Christ; others, there is Christ*, as these dissemblers now vſe to doe, saying: He is heere vnder the Cabinet, in our faire-gilded Temples, where he yet workes strange miracles. See heere the Iewes Launce that pearced his pretious ſide, it is heere on this Altar: See heere a handkercher or napkin, coloured with his bloode. But I say, that God commandeth vs in this conuention of deceiving Prophets, not to beleue the, but *that we ſhould fly to the mountaines.* By which mountaines, he inſinuateth vnto vs, that we ſhould withdrawe, & make diligent ſearch in the ſacred Scriptures, on the foundations whereof hee hath buildest his Church. So doth ſaint John Chrysſtome instruct, ſpeaking vpon that place, *When yee ſhal ſee the abomination of desolation, ſtanding in the holy place: the Lord commandeth vs (faith he) that al Christians, ſuch as deſire to holde a firmneſſe in true faith, ſhould*

should retyre themselves to the holy Scriptures: for if they goe to any place else, they will be scandalized and perish, as not understanding what the true Church is, and so may easily fall into the abomination of desolation, crept into the holy places of the Church.

Origen in like manner saith, *Those soules that are ignorant of the word of trueth and iustice, and by that occasion are easily seduced, cannot abide without seduction, at the verie sight of the abomination of desolation, in the holy place.* Saint Hierome likewise saith, *At the comming of the Messias, the people that had slept under their teachers enstrunctions, went to the mountains of the Scriptures, and there found the old mountaines, the mountaines of the Prophets, and the mountaines of the new Testament.* And euен as flesh and bloud hath not reuealed Iesus Christ vnto vs, but the Father which is in heauen: so ought wee not to seeke for his Church, according to our corporal sense, but with the eyes of faith in the holy Scriptures, wherein God himselfe speakes vnto vs, and teacheth vs the will and league hee hath made with his people, which wee shoulde alwaies haue before our eyes, on our foreheads, and in our handes, to meditate thereon both day and night, to accomplish the same on our behalfe.

As concerning my selfe, I acknowledge and confesse, that I haue beene trained vp in the Romane Church, and haue followed the errors and superstitions therein ysed: being caried only by custome, regarde of antiquitie, and the goodly outward shew deliuered. For looking and contemplating it with the eye of flesh, it appeared to me to be the true Church, erected for perpetuall continuance, defended on all sides: as being rich, potent, cloathed with golde, purple, and scarlet; tryumphing ouer all her enemies & aduersaries; adored by the Kings and Princes of the earth; commaunding Emperours, holding dominion ouer many nations, and prospering euен against the children of God, thrusting the true Church into the desert wildernesse: But all this was according to the Prophecie of S. John in his *Apocalipse*, where he at large describeth Antichrist and his Babilon.

His protestation concerning himself, and the errors wherein he hath liued long.

Apoc. Chap. 11. & 12.

Now in this perplexitie, in this conflict of opinions, which we daily see about the matter of Religion: according to the commandement of God, I consulted with the diuine Oracle, and withdrew my selfe to the mountaines of holy Scripture. By whose testimonie, Iesus Christ repulsed the Tempter, and confirmed his Apostles after his resurrection. By them, our Fathers stoned all heretiques, and (besides them) whatsoeuer is spoken, is heresie and execration, although it be an Angell that deliuers it, or an Apostle, according as Saint Paule teacheth vs. *God will haue obedience by them, and not sacrifice. Hee will not be serued, according to the commandement and traditions of men. He acknowledgeth them to be his, that abide in his worde.* He tels vs also, *that such as are of his flocke, doe heare his voice and knowe it, and will not listen to a strangers.* See heere the infallible markes of the true Church indeed. But the Church of *Rome*, in steede of listening to this word, and obeying it, in steede of following the kings high way (which is taught vs by the aforesaid inmountaines) reuolts & turnes after her owne waies, following her owne fantasies, and not the commandements of the Lord. And so hath quitted her alliance, that wee may iustly say of her, that which the Prophet spake of the holy citie of *Ierusalem*: *How is the faithfull citie become an harlot? She was full of equitie, and iustice lodged in her: her gold is turned into drosse, and her wine is mingled with water.*

Galat.1.8.

Deut.12.4.

2 Sam.15.22.

Math.15.6.

John.10.4.5.

Of the church
of Rome.

*Idols and I-
mages.*

Exod.20.4.5.

Thomas Aquin.

And first of all, for example, she will needes haue Idols and Images, contrarie to the commandement of God; and to shift off this sinne with an excuse, she glosseth a difference between an Idol and an Image. And yet the prohibition extendeth, *Not to make any resemblance of any thing, which is in heauen above, neither in the earth beneath, nor in the waters below, to serue or worship them.* And so themselues doe cut their owne throats; for they say, that the Image which they place in their Temple, is the similitude of that same partie in heauen above. And if there be any difference betweene Idol and Image, an Image is for ornament represented in an history: an Idol, that which is proposed in the Temple to bee worshipped, euen as their pretended Images are. *THOMAS A QVINAS*, one of their greatest

greatest Doctors testifieth the same, in 3. Sentent. dist. 2. That in 3. sentent. the Image ought to be honoured with the selfe same adoration, Dist. 2. as the partie that it representeth. And in the booke tearmed *Decisio Rotæ*, *cisiones Rotæ*, where the question is demanded, to wit; whether the Image in the Image-makers shoppe, be to be worshipped or no: He answers plainly no; for it is exposed there to publick sale: but in the Temple it is placed to be worshipped; and the selfe same instruction is giuen, by the *C. venerabiles de Cons. dist. 3. C. Venerabiles*

Vpon the aforesaid holy mountaines, we finde but one God *de Cons. dist. 3.*

onely, to call vpon in our afflictions and necessities; And Iesus

Christ himselfe faith vnto vs; *Come unto me all yee that are*

wearie and hearie laden, and I will ease you. The Church of *Rome* sends vs to so many hee-Saints and shee-Saints, as there

be daies in their Calender: and though it be written; *I wil not impart my glorie to any other:* yet dare they communicate, to all

such Saints as themselues haue canonized, the office of an intercessour or mediatour betweene God and vs, which office is

onely proper to Christ, and dependeth vpon his eternall sacri-

fice made. For as Saint Paule saith: *He is entred into every hea-*

uen, to appeare now in the sight of God for vs. If any sinne (saith *1. Iohn. 2. 1.*)

saint John) we haue an Aduocate with the Father, euен Iesus

Christ the Iust. In like manner, Iesus Christ, by one onely sacri-

fice, made once vpon the Crosse, hath abolished the sinnes of all

beleeuers for euer: so that there is no further neede of sacrific-

ing, being once made thus perfectly. But the Church of Rome,

as if the sacrifice of Christ were imperfect and insufficient, hath

ordained another, for remission of sinnes both to the dead and

liuing, which they cal the Massle: and hath substituted so ma-

ny successours, for the sacrificing againe of Iesus Christ, as

there be Priests that vse to say Massle. Contrarie to that which

is written: Thou art a Priest eternally for euer, after the order of

MELCHISDEC, not hauing any successour at all in his

sacrifice, as the same blessed Apostle Paule teacheth vs.

And so in other points of our Religion, the Church of *Rome*

hath wholly peruertert the, namely in Christs institution of his

Sacraments. As in Baptisme, they make an addition thereto, of

Oyle, of Salt, and of Spettle, & transferre (by meere mockery) Of Baptisme.

Masses for the
liuing and the
dead.

Heb. 7. 21.

Peruerting of
the Sacra-
ments.

A profession of Faith,

Of the Lords
Supper.

Luk.22.19.

C.tribus gradii-
bus de consec.
Dist.2.

Part.3.de Eu-
charist.Quest.

79.Art.3.

Gerson contra.

floreis.4.

John.651.

Euseb.Hist.

Eccl.8.Ca.18.

Luk.20.47.

this holy mystery to bels, Baptizing them, as if they were of Gods elect, and to be ranked among the faithful. Likewise, the holy Supper which Jesus Christ instituted, to make a serious commemoration of his death and passion, whereby he purchased eternall life for vs, bearing the curse of our sins vpon himselfe, and in that respect, after his benediction made, he brake the bread, saying : *This is my bodie*, to the end we might thereby be instructed, that as bread nourisheth our bodies, euen so his wounded bodie, deliuered vp vnto death for vs, doth nourish our soules vnto eternall life, receiuing the same by Faith, and as a Sacrament. The Church of *Rome*, of this foode for the soule, would make foode for the bodie; teaching, that this was not spoken of the bread, which Christ held in his hands, when he pronounced those words (*This is my body*) for the bread was then no more bread : but fantastically forge certaine accidents without substance, of *individua vaga*; and say, that that is the true bodie of Christ, which descended into the bowels of the earth, *et per aqualiculos in secessu*. And that Rats, Mice, & dogs may eat the bodie of Christ : as they teach in their *Cantela Missæ*, and *S.Thomas*, and other Scholasticks, beside a thousand other blasphemies. They say also, that this proposition (that

the bread is the bodie of Christ) is hereticall, and S. *Augustine* (by consequent) an heretique, who saith: *That the bread is the bodie of Jesus Christ in the sacrament*. And by consequent also, Christ himselfe should be an heretique too, who saith in Saint *John*: *The bread that I will give you is my flesh*. Thus make they God imperfect in power, because it is impossible, that two bodies shoulde bee in one selfe same place, as they say.

I will rehearse vnto yee, how the saide Church of *Rome*, hath gotten together all the auncient heresies: as that of *Montanus*, who forbad mariage, and made lawe for fasting: That of *Pelagius*, who taught, that we may doe diuerse meritorious works. The heresie of the *Euchites* or *Messalianians*, who vnder the colour of praying to God, and liuing in contemplation: liued in idle slothfulness, without doing any thing, *deuouring widowes bouses, under pretext of long praying*, according as Christ repro-

ued the hypocriticall Scribes. Of whome S. Augustine writeth, *August. de operis et rebus monachorum*.
that they pray so long, as it is incredible to them that heare them recount them. And they say, that it is not lawfull for Monks, to labour for their owne sustenance, but commend their idlenesse, and repute them thereby to be preseruers and keepers of the Gospell. And *Theodoret* speaking of them, saith: *that Failing at prayers, they sleepe the greater part of the day,* and so are allowed to doe: the Authour whereof, was one *Simeon Abbeus.*

Theod. heretic. Fabul.

The said Church of *Rome*, doth teach vs a purgatorie , with Purgatory. the Paganes : And giue vs *Aqua lustralis*, which they tearme *Holy water*, which was the inuention of *Numa Pompilius* the Holy water. Idolater. They bring in the Pagan and Iewishe pompes, in magnificeit habits: as Stones, Luminaries and Processions. I conceale the rest , for breuitie sake : only I say , that as the Church of *Rome* hath willingly changed the ordinances of God, and of his Sacraments: euen so as willingly hath she gotten an other head and husband, then Iesus Christ, to wit , the Pope, who calleth the said Church of *Rome*, his Spouse, and *Cap. quoniam* guides her according to his owne fantasie , giuing her new *de immuni. in Lawes*; and saith, hee hath power so to doe, *in C. Sunt quidam 60. C sunt qui dicentes. caus. 2. 5.* And the gloffe approued and allowed by the saide Church, saith; *That he may dispense against God, and against his holy Gospell.* In the doing of which, hee declares himselfe to bee hee, of whome saint Paule speakes to the *Thessalonians*: *That hee exalteth himselfe against all that is called God.* *2. Thes. 2. 4.*

For, is not this to exalt himselfe against all that is called God, boldly to dare, to change his Lawes and his Gospell, to adde thereto, or diminish thence , as hee saith hee hath power to doe, *In C. Ideo. ff. erat?* Also hee saith, that hee is *C. ideo. ff. erat.* God, *C. satis evidenter. Dist. 96.* And so hee makes himselfe to bee, by the adoration done vnto him , and kissing of his Pantosle. Wee may likewise beholde his Monkes, Capuchines and Iesuites, to bee daily sent abroade from him , as his Apostles and Prophets, to preach his newe Gospelles, and that newe Article of Faith, the extravagant devise of *Vnam sanctam Ecclesiam.* *BONIFACE* the eight, *Vnam sanctam Ecclesiam.* *Ecclesiam.*

And

Vnam sanctam Ecclesiam.

C. Sic omnes Dist. 19.

C. Sors non est caus. 26.

Ques. 3.

C. Honoratus Dist. 74.

James. 4.12.

1. Cor. 4.1.2.

Mat. 18.19.30

And that it followes on necessitie of saluation , to submit, and obey the Popc in all things, holding and obseruing his ordi- nances as heauenly. *C. sic omnes. Dist. 19.* And say , that his dis- cipline is more perfect, then the Gospell practised and preach- ed by the Apostles, *C. sors non est caus. 26.* *Q. 3.* Also , to com- pell his vnderlings, to the obseruation of his lawes, which hee prizeth more then the word of God, as it is to bee seene in *C. honoratus Dist. 74.* And for the transgression of his lawes and commandements, to be burned aliue, as we haue seene many, for eating flesh on a day by him forbidden : but for blasphem- ing the name of God, or whordome, there needs no more but a little holy water, one *Pater noster* and one *Aue Maria*, to wash away the guilt of that offence.

Now by the cariage of himselfe in this manner, hee cannot be Apostolique, as he vaunts of himselfe, nor yet the successour of Saint Peter : for doubtlesse he sits not in Saint Peters chaire, that neither holdeth nor confesseth the doctrine, preached by Saint Peter and the other Apostles, who neuer were Law-ma- kers in the Church of God. *For there is but one Law-giver, which is God.* But there haue beeene Ambassadors and interpre- ters, as Saint Paule instructeth vs, saying; *That we may be esteem- ed as the ministers of Christ, dispensers of the secrets of God.* And Iesus Christ himselfe , sending his Apostles forthe to preach, said vnto them; *Goe and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holi- Ghost, teaching them to obserue all things whatsoeuer I com- manded you.* He gaue them then no power, to make newe lawes, as the Pope licenseth his men to doe.

I am not willing to extend this discourse any further, be- cause I knowe it hath alreadie beeene amply entreated on, by verie learned men of these times : but will conclude, that since he is not obedient to the Gospell, but puts in place thereof o- ther doctrines and Gospels, that he can bee no other, but e- uen hee of whome saint Paule foretolde, in his Epistle to the *Theffalonians*, and as hee is described by saint John in his Ap- ocalipse. And so consequently, his Church, wherof he tearm- himselfe to be the spouse and head, is not that Church, out o-

which

which there is no saluation, and whereto are made such gracious promises; but rather it is the true *Babylon*, out of which we are commanded to depart, if wee will not partake in her abominations and plagues.

Apoca.18.4.

Which I haue done, according to my duety, and the desire I haue of mine owne saluation, which is no where offered, but in the true Church: and that is it, which followeth her Spouse wheresoever he goes, and heares his voice, and listens to no strangers: that is to say, whatsoeuer is beside the doctrine contained in canonickall Scripture. For we ought to hold him (whosoever) accursed, that shall preach any other Gospell to vs, according as Saint Paule aduiseth vs.

Concerning
him selfe.

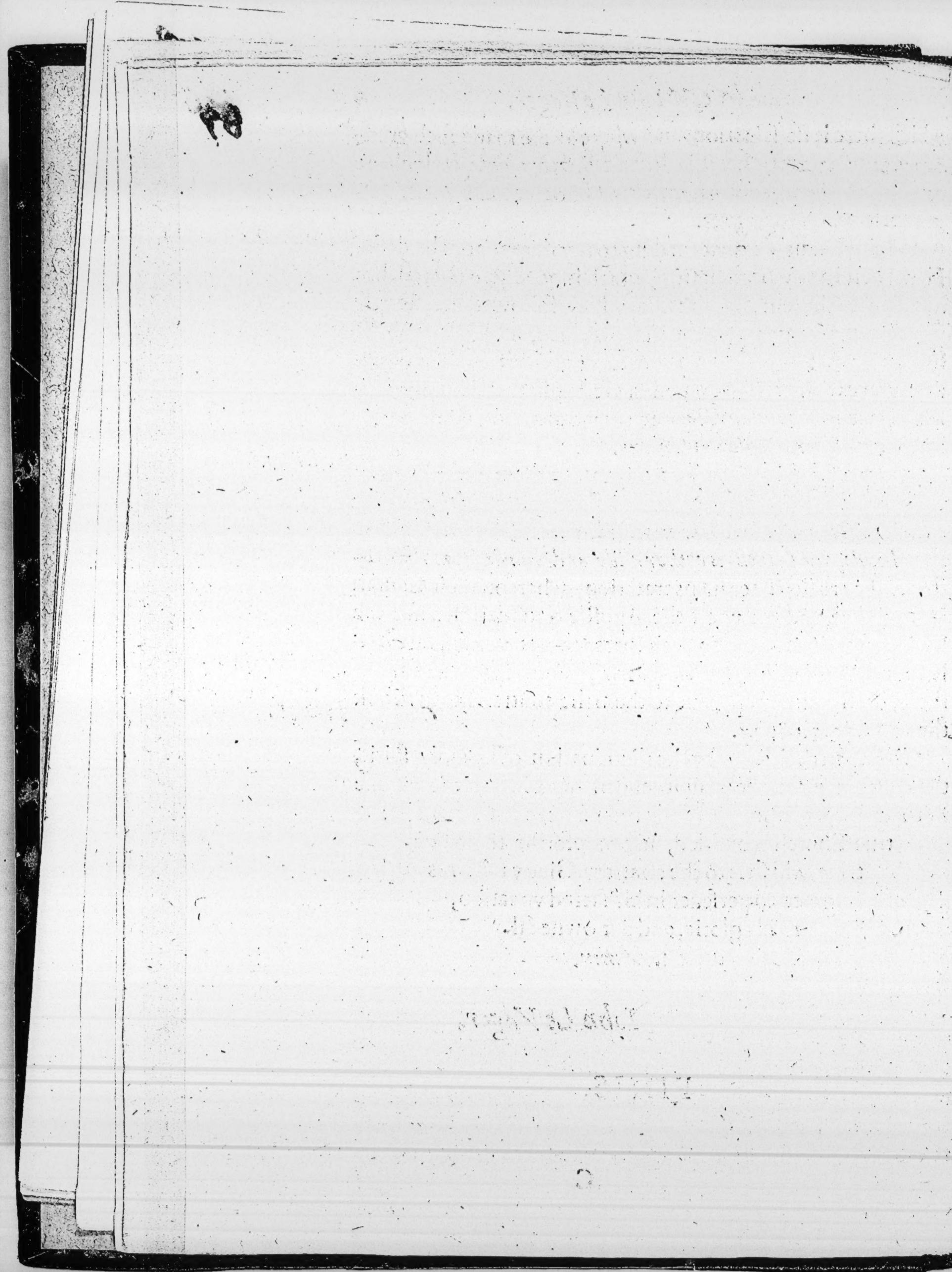
And we say with TERTULLIAN, to them of the Romish Church: *That they must shew their doctrin, written in those canonickall booke, or else let them expect that malediction to fal upon their heads, due to such as eyther adde or diminish from that doctrine.* For as for other mens traditions, whereon their Church is grounded, and not vpon the Apostles foundation, nor the holy mountaines of sacred Scriptures: those traditions are falsely called Apostolicall, as NICEPHORUS, whom they haue among them, doth plainly approue to them the contrarie, in his book the 12.C.33.34 & 35.

Nicephorus in
lib.12.C.33.
34. & 35.

God open their eyes, by the illumination of his holy spirit, that they may see the brightnesse of his Gospell, to betake themselves to the aforesaide mountaines, whereon the true Church is builded, and to reforme their doctrine, which is to the contrary. Giue vs also his grace, to perseuer in his sacred vocation, to his glorie, and our owne saluation. Amen.

John Le Vager.

FINIS.



A
CHRISTIAN DECLARATION, OF JOHN FORENT, HEER-
 tofore a religious Fryer of the order of the
Carmelites, in the Couent of Morthemard, and
 Curate of Castell Lusac. Made publickly in the refor-
 med Church of Poictiers, on Sunday the 9. of
 June, 1603.

2.Cor. 6. 18.

*Come forth from among the Infidels, and separate your
 selues, saith the Lood, and touch no uncleanething: And
 I will receive you. And I will be a Father unto you, and yee
 shall be my Sonnes and daughters, saith the Lord Al-
 mightie.*



Sall the stones that are to build one house, are not broght together in one instant; and they likewise, laide readie on a heape, will hardly serue for the constructure therof, til by good and skilfull workemen, they be disposed and made meete, each one to serue in his due ranke or place: Euen so our Lord God, doth not gather his elect, of

whome he buildeth and erecteth his Church, all at one instant time or season, but according as his prouidence and predestination hath concluded in his eternal counsell, and purposed for accōplishment therof, in & at al times. He calls one while some, at other seasons others, and day by day (by his blessed spirit)

of rude and vnapt members, he fashioneth and disposeth them, to enter into the building of his sacred Temple: whereof his dearely beloued sonne is not onely the foundation, whereon it is builded, but also the master and corner stone, knitting together the two walles of the severall people, Iewes and Gentiles, into one sole building, which is his true Church.

It is now twelue yeares and more, since it pleased God to beginne, to make mee listen to his inward calling, which from one day to another he confirmed to mee by the sacred Scriptures, whereby continually hee solicited mee, to come out of *Babylon*, and enter into his celestial *Sion*. But vntil this instant, there ensued many repugnancies on mine owne behalfe, taking it not to be expedient for my saluation: for an infinite number of humane considerations, and vaine scruples opposed themselves against my desire, presuming to counterchecke those iust reasons, which the spirit of God suggested to mee; and euen like dreadfull Gyants, or furious monsters, guarding the prison gate wherein I was enclosed, gaue me many great apprehensions, and still contyned me in the terrible assaults, euen when I best hoped to escape away from them. But in the end, it pleased the mercy of him (who deigned to chuse me among the number of his liuing stones, for entrance into the build of his sanctuarie,) by little and little to free mee from those feares, by assuring my courage, arming mee with his grace, and furnishing mee with stonnes to beate downe the one, and with weapons to cut off the heade of the others. So that now (by the meanes of his ayde and fauour) I see mine enemies confounded, my prison doore opened, and the way laide wide open for mee, to enter into the house of my father. Further assuring mee, that albeit I haue greatly prouoked his anger, in so long time of abusing his graces for mine enlargement; and therefore I shewed my selfe the more vnworthy, to beare the title of his sonne: yet that he is so pittifull, as he will be moued in compassion towards mee, and allow for acceptable the repentance wherewith he hath touched my heart; and so, if not as a sonne, yet to receive mee into his houle as one of his seruants.

For now I will take no more delight in those spirituall brotheries,

thelries: the pure chastitie of his vndoubted Church hath invited and drawne me to her communion. I will now swallow no more of those bitter-sweete baites, which haue so long time abused my taste, as now appeareth by this contrarie heauenly sauour. I desire in the company of the Children of God, to feede on liuing bread in the house of the Lord. The Onions, Leekes and Garlike of *Egypt*, haue seemed most odious and stinking to me, since I tasted of the celestiall *Manna*, which the heauens haue rained downe vpon vs. Too long haue I suckt the putrified and venomous blood, issuing from the impure dugges of that cruell woman, made drunke with the bloode of the Martyres, *Apoc. 17.6.* High time was it therefore, to relish now (henceforward) the sweete milke, distilling from the pure pappes of our dearest mother. Too long time hath the deadly cup of abominationis, deliuered daily abroad by that horrid strumpet, beeene ouerlauishly quaffed on: now therefore it behoueth the more carefully, to experiment the sweete liquor of life, in the Cuppe presented to vs by the modest spouse of Iesus Christ.

Hauing then hitherto borne the heauie burden, which the tyranny of Antichriste charged my shoulders withall, I holde reasonable, since it hath pleased God so gratioufly to deliuere me: that all the rest of my life should be imployed thus, to lay my neck vnder the sweete and pleasing yoake, of the iust rule and gouernment, belonging to my legitimate and Soueraigne king.

And my tongue also, which heretofore hath beeene loose, & vnbound to blasphemies, as also the preaching of dreames and lyes: shall henceforth doe his office, in singing the maruels of my God, to blesse his holie name, in the congregation of his Saints, to preach his worde, for the edification of his Church, (if it stand with his good pleasure), to render mee worthy and capable thereof) and also to giue him thankes, for that it hath pleased him (after hee gaue me knowledge of his trueth) to deliuere me out of the denne of Lyons, & lodge mee in the fold among his owne flocks. Moreouer, to craue pardon of him, for my hainous transgressions committed, in that since the time

when hee gaue me a taste of his truth , I stooode out like a Re-
bell to the light thereof, resisting the blessed Spirit , and defer-
ring ouer-long the time of my conuersion.

But to the end , that such as haue hitherto heere held mee
for a member of the Church of *Rome* , may not preiudicately
conceiue , that I haue thence dislinembred or cut off my selfe
lightly, and without a great reason or subiect : it is expedient,
that I deliuier the principall cause which heerunto hath moued
me, and that is nothing else but this sole reason ; *That out of
the Church of God there is no saluation.* For euен as during the
time of the Deluge, all those men that found themselues to bee
out of Noahs Arke, were drowned : euен so , all they that are
out of the Church shall perish, and no one person shall obtaine
the eternall inheritance, if first of all he haue not God for his
Father, and there is no man can haue him for his Father, ex-
cept he haue the Church for his Mother.

And forasmuch as the spirit of God hath giuen mee to
knowe , that the Church of *Rome* is not his Church , but on-
ly this the true reformed Church : desiring to bee saued , I
haue quitted the one , to enter into the bosome of the o-
ther.

And although I can by many reasons approue and cleare-
ly shewe, that the Church of *Rome* is not the Church of God:
yet for auoyding of prolixitie, I will produce but three onely,
the verie least whereof, is sufficient to perswade mee vndoub-
tedly , and all such as are endued with the vncion which
teacheth all thinges , that that Church can not any way
bee it.

The first is , that euery congregation which abolisheth the
commaundementes of God , to establish other that are con-
trarie to them : doth (by this meanes) breake the affinitie which
it had with God , and forsaking the same, can no way bee the
Church of God. The Church of *Rome* hath abrogated or abo-
lished the commaundements of God , and hath established o-
thers quite contrarie to them : by which meanes she hath bro-
ken the band of alliance with God, and so forsaken God. It
ensueth then, that it cannot be the Church of God.

Now

Now for better iustifying the minor of this argument, wee
neede to regarde nothing else, but what God hath required
of a Church, for approbation to bee his, by the two first com-
mandements of the Lawe.

For the first, he will bee knowne of her to bee God onely,
and as such a one to bee serued, honoured and adored, forbidding
to haue any other Gods before him, or to giue them any
part of his glorie. *Exod. 20.3.*

The Church of *Rome* hath so faire failed in the keeping of
this commaundement, as shee hath altogether practised the
contrarie, receiuing an innumerable multitude of Gods, vn-
der the name of Saints by the Pope Canonized : which is as
much to say, as Deified, and to them hath attributed and
rendered, the selfe same honour, seruice and adoration,
which onely ought for GOD to bee referred. For shee in-
uuokes and calles vpon them, makes vowes to them, buildes
Temples to them, erectes Altars, ordaines feastes, celebrates
diuine honour and seruice to them; all which thinges doe
appertaine to none but God onely. And shee is not conten-
ted, to forge straunge Gods in this maner, of the Saints soules,
whome they beleene to bee in heauen (although a great
number of them, helde by her for Saintes, may bee buried
in hell) but shee delves into the bowels of the earth, and o-
pens Sepulchers, where their supposed bodies are interred, to
make her newe Gods of their bones, of their hayre, of
their habites, and other such like trasse, which shee hath
caused to bee enchaſed into golde and siluer, and so set v-
pon Altares, or caried about on their shoulders in proces-
sions, and make the people to kisſe them vpon their knees.
Wherein assuredly shee hath exceeded the Iewes, who albeit
they were maruellously inclined to the forging of straunge
Gods: yet were they neuer so brutish, as to canonize the holy
Prophets, neither to giue any honour to the bones of deade
men, for what sanctitie soever they might haue beene com-
mended in their liues. Perhaps they builded goodly Sepul-
chers, to honour their memorie: but they neuer did any religi-
ous seruice to them.

The bones of *Elisens* might haue prophecied after his death, if by their touch a deade bodie had beeне raised: yet all the honour done to them, was to couer them with earth, there to awaite the sound of the Trumpet, when the soule which before had giuen life to them, shoulde returne againe to reinuest them.

If she haue shewen her selfe impious and ridiculous, in these matters already recyted, then well may she be iudged altogether senselesse, in trāslating the diuinity into a morsel of bread, adoring it for Iesus Christ, & creating to her selfe daily a million of new Gods.

If she haue thus transgressed against the first commandement, it will appeare she hath carried no more respect to the second, whereby God expressly forbiddeth the making of any grauen Image, or the resemblance of any thing whatsoeuer, either aboue in heauen, heere belowe on the earth, or in the warters vnderneath the earth; nay more, not to fall downe before them, or vsē any manner of seruice to them. *Exod. 20.4.5.* But this charge hath she taken from the peoples remembrance, and most maliciously hath cut it quite away from the number of the commandements, in the *Houres*, which is a booke of praiers, by her ministers prouided for the vulgar sort: and yet to the end, that there might still remaine the full number of ten, they haue seuered the last, and made two of it. All her Temples hath she filled, & charged her Altars with the Images of men, of Diuelles, of horses, of hogges, of dogges, and other resemblances, and to them hath made incensings, offerings, set cādels burning before them, and her adherents haue prostrated thēselues before them. Nay, so strāgely hath she herein proceeded, that in the second Counsell of *Nice*, she caused it there to be absolutely decreed, that these Images should be adored, & excommunicated al such as did, or beleeuued the contrarie, and that decree doth shee obserue to this present day. Wherein appeareth a contrarietie most manifest, betweene God, who forbiddeth flatly the adoration of Images, and the Church of *Rome*, that commaunds men to adore them. Now as she doth excommunicate euery one that doth not worshippe them, so

on the other side, God curseth all such as doe so, or fall downe before them *Deut. 27.15.* Let euery man then in this point be well aduised, which malediction ought most to be feared: eyther that of God, or the other of the *Romane Church.* And though I should consider no other reason, to perswade me that she is not the true Church of God, yet this alone were more then sufficient.

But now another presents it selfe before me, which is of no lesse weight and substance, and that is it which Saint *John* saith: *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, hee hath both the Father and the Sonne.* If there come any to you, and bring not this doctrine, receive him not into your house, neither bid him, *God speede.* *2. John. 9.10.* And Saint *Paule* saith: *Though wee, or an Angell from Heauen doe preach unto you otherwise, then that which wee haue preached unto you, let him bee accursed.* *&c. Galat. 1.8.9.* The Church of *Rome* hath not continued in the doctrine of Christ, but hath announced & receiued another Gospell, contrarie to that which the Apostles preached. Therefore shee hath not God, shee ought not to be receiued nor acknowledged, nor yet to be saluted, but held as execrable and accursed. Wherefore then, if she haue not God, she is not the Church of God, euen no more then the bodie of a man, when the soule is separated from it, can then be called, or said to be a man. If also she be accursed, she is not the Church of God, because the Church of God is euermore blessed: and therefore whosoeuer will bee saued, ought necessarily to forsake her, and ranke himselfe there where God abideth.

It shall be easie for mee to approue the assumption of this argument, by the conference of the doctrine of *Iesus Christ* which the Apostles preached: with that which the Pope, and all his doctors and preachers Romanists, doe holde and preach in the Church of *Rome*, and I wil begin at the very foudation of the Church.

The doctrine Apostolical teacheth, *Other foundation can no man lay, then that which is laide, which is Iesus Christ.* *1. Cor. 3.11.* Wherupon, himselfe was desirous to build his Church,

saying: *Vpon this Rock* (which is Christ, the stone which the Romane builders haue aswell refuled, as the Jewes did) *will I build my Church.* Math. 16. 18. The Church of Rome hath taken her selfe from vnder this foundation, and will needes bee grounded on that of Saint Peter. But I referre to their opinion, who cannot bee so vnprouided of iudgement, how well the Church shoulde bee defended against the powers of hell, if shee had not a more solide foundation then that of Saint Peter: who at the voice of a silly young mayden, was in such sort shakēn, as all that was builded on him was neere hand ouerturned. If so weak a winde did totter that foundation, what then could the terrible stormes do, which Sathan and his Angels (which are the powers of the ayre) vented out of hell against the Church of God.

The Apostles taught: *That wee are saued and iustified freely by his grace, through the redemption that is in Christ Iesus, by Faith in his bloud.* Rom. 3. 24. 25. And not by workes, least any man shoulde boast himselfe. Ephes. 2. 8. 9. which are the three causes of our iustification and saluation: the efficient whereof, is the grace or mercie of God: the materiall, is Iesus Christ in his bloude: and the instrumentall, faith in him. The Church of Rome doth dogmatise the quite contrarie: that wee may acquire iustice and Paradise, by our good works, and be iustified before God by them.

The doctrine Apostolicall testifieth: *That by the bloude of Christ wee are redeemed.* 1. Pet. 1. 19. *Apoc. 5. 9. purged,* Hebre. 1. 3. *washed and cleansed from all our sinnes.* John. 1. 29. *Apoc. 1. 6.* The Church of Rome holdes, that wee may redeme our sinnes by almes, fastings, pilgrimages, celebratiōn of Masses, and such like thinges. That there is another purgatory, beside the bloud of Christ, whereby hee satisfied to G O D, for the paines which were due vnto vs, and wherein wee are purged, cleansed and washed from all soyle of sinne, to appeare pure and vnpolluted before the face of God.

The same doctrine of the Apostles, proposeth vnto vs one sole Mediatour, Aduocate and Intercessour, betwene God & men,

men, to gaine grace and remission of their sinnes, to wit, Iesus Christ. *I. Tim. 2.5. I. John. 2.1.* the Church of *Rome* doth attribute this office to Saints.

The Apostles taught, that before the comming of Iesus Christ, there were many Priests or sacrificers made, because by death they were impeached from enduring, & so succeeded one another. But Iesus Christ, *because he endureth euer, hath an everlasting Priesthode. Hebre. 7.23.24.* and because he had no neede of any successour, therefore there was no neede also, to offer daily sacrifices for sinne. For he did it once for all, offering vp himselfe, and by this oblation onely (the efficacie wherof is daily recent before God) he hath consecrated, to perpetuite, those that shal be saued. *He. 9.10.* The Romane Church holds the Pope for soueraigne sacrificer, as if Christ, to whom this office onely appertaineth, were dead, and he of necessitie ought to be his successour. She acknowledgeth also, all the Priests of Popery, not only to be sacrificers, whose office (shee saith) is daily to offer sacrifice in the Masse, for the sins of the liuing and of the dead: but likewise (O blasphemie, aboue all blasphemies the most execrable) she cals them creatours of the Creator. *Stella clericorum.*

The Apostles deliuered testimonie, *That Christ was the Prince of Pastors, and Prince of the Kings vpon earth. I. Pet. 5. 2.4. Apoc. 1.5.* Attributing to him the soueraigne authoritie, as well spiritually ouer the Church, as temporally ouer the kingdomes vpon earth, expressely allowed and giuen him the Father, *The heauen for thine inheritance, and all the ends of the earth for possession. Psal. 2.8.* himselfe also declaring, when he was to ascend vp into heauen, *that all power is given unto me, both in heauen and earth.*

The Church (so much as in her lyeth) despoyleth him of this authoritie, and giues it to the beast mounted vpon the earth, which representeth the Pope, acknowledging him, *to haue two hornes like unto those of the Lambe. Apoc. 13. 11.* to wit, soueraigne authoritie spiritual ouer the Church, when she proclaimeth him yniuersall head of the Church, soueraigne high Priest, & prince of Bishops, receiuing the lawes & ordinances

proceeding from the Dragon, & preferring them before thos of Iesus Christ, who proceeded from the eternall Father. Shee hath also graunted him, soueraine authoritie temporall ouer the Kingdoms of the earth, in regard she beleueth, that it is in his power, to dispossesse kings of their thrones, and to giue them to others: that all kings doe hold their Realmes, by faith and homage to the Sea of *Rome*; and that the Emperour, himselfe ought not to be held as a lawfull Emperour, if hee be not first approued & confirmed by the said Sea, that he haue first acknowledged & made ordinarie submissions to the beast, adored him, and falling downe before his feete, kissed his Pantosle.

The Apostles taught, *That such as prayed in a strange tongue, not understanding the same, although they prayed in spirit, yet their intelligence was neuerthelesse fruitlesse.* 1. Cor. 14. 13. The Church of *Rome* forbiddeth praying in the Church in any other language then in Latine, wherein the greater part of the people, and many of the Priests themselues, doe understand nothing, therefore their intelligence must of necessitie bee fruitlesse.

The doctrine Apostolical holdes, *That mariage is honorable amongst all, and the bed undefiled, but whoremongers and adulterers God will judge.* Heb. 13. 4. And that, *To auoide fornication, let every man haue his wife, and let every woman haue her own husband.* 1. Cor. 7. 2. *That the Bishoppe should be the husband of one wife, and the Deacon likewise.* 1. Tim. 3. 2. 8. Hee pronouncest them also *Apostates from the faith, abusers, lyers and hypocrites, as shall forbid mariage.* 1. Tim. 4. 1. 2. 3.

The Romane doctrine saith, that mariage is pollution, approving and allowing the opinion of one of her Popes, *Siricius*, who qualifying the case in this maner, prohibited and forbad mariage to Bishops, Priestes and Deacons, tolerating notorious whoredomes to the whole worlde, and permitting publick Stewes or Burdelles, that daily pay tribute therefore to the Pope.

By all these Antitheses, we may easily iudge the difference, that is betweene the doctrine of Christ, and that of the Romane Church: and by these meanes, discerning it to bee a Church without

without God, execrable and accursed, thinke it meete, that all such as woulde bee saued, shoulde separate themselues from it.

Now after shee had thus transgressed against the commandments of God, and instituted others quite contrarie to them in their places. After she hath renounced the doctrine of the Sonne of God, deliuered by his Apostles, and caused (in their stede) the traditions and constitutions of men, meereley opposite to them all, to be wholly embrased and receiued: There then remained no more, but to make a breach of the Sacra- ments, which our Lord Iesus did leau to his Church, to confirme and seale (by them) in the hearts of the faithfull, the truth of his promises, and vnder the signes of visible thinges, to exhibite and give them (intirely) all his best blessings.

Now if shee shewed her selfe so audacious and bolde in the two former points, it will appeare, that she hath declared her selfe no lesse presumptuous and headstrong in this third. For ouer and aboue her annihilating the Sacraments, especially that of the Lords Supper, abolishing the signes, without which it can be no Sacrament, three things being required in all Sacra- ments; to wit, the word, the signe, and the thing signified: She hath contaminated and prophaned the same, by her additions or diminutions. She hath added to the water in Baptisme, Salte, Spettle, Oyle and Creame, without any one worde of God to warrant the same. She hath cut off from the Laitie (as she tearnes them) the Cup, the moitie of the Sacrament of the Supper, and which best representeth vnto vs the death and passion of our Lord, which wee ought to remember, and the washing of our soules from sinne, which we ought to seeke af- ter, &c. contrarie to his owne expresse worde, that saith: *Drink yee all of this.*

Now God hath most exactly enioyned vs, that wee shall haue care of fulfilling what he hath commaunded vs, and that we shall not be so bolde, as to adde any thing, or diminish a ny thing: this was not a temporall commaundement, giuen to the Iewes onely, for his enduring is eternall, and hee addressed the same to his Church, euен to the end of the worlde. If it

were not lawfull to adde to, or omit any of the ceremonies ordained by *Moses*, concerning the eating of the Paschal Lamb, which was one of the Sacraments to the Iewes: why shoulde it bee permitted now on the behalfe of our Sacraments? And, if any one that misprised the Lawe of *Moses*, dyed the death without any mercie: what farre worse tormentes then doth hee deserue, that shall treade the sonne of God vnder his feete?

The Church of *Rome* tramples with her foule feete vpon him; when shee addeth to, and diminishest from his worde, when she despiseth his doctrine, and deliuers another; when she prophanes his Sacraments; and when so enormously shee transgresseth the commaundements of God. It followes then, that shee is to expect most rigorous punishments: and such as will not participate in her plagues, must keepe themselues from partaking in her sinnes, and, least they bee infected, to quit themselues of her in due time.

I adiure then all those, in whose soules resides any sparkie of pietie, of zeale to the glorie of GOD, and of affection to their owne saluation: that they, weighing these reasons, and not beleevuing euery spirit, but approuing the spirites, whether they bee of GOD or no, propose to themselves, that many false Prophets are come into the world. *I. John. 4.1.*

And forasmuch, as by the sacred Scripture, which is as a candle set vpon a candlesticke, to illuminate all those that enter into the Lords house, (and whereby all falsities, Idolatries, blasphemies, heresies, sacrileges, abuses, superstitions heerein alreadie specified, and infinite other follies and grosse absurdities, which the Church of *Rome* hath conceiued in her crazed braine, voide of all wisdome, yet after shee hath once infanted them, they are nourished & brought vp in so greate an estate, as they haue almost obscured the true seruice of GOD, and euен very neere hand suffocated the whole doctrine of saluation) shee may bee easiliest discouered: yet notwithstanding shee hath beeene so subtile, as to forbid the people the reading of them, knowing verie well, that if they bee read, the pot of Roses would be discouered, and all the world abandoning her, would sende forth

forth an open cry vpon her, as after an enraged wolfe , that hauing broken the pales of the Churche's Parke , sought to loose and destroy the poore flock of the Lord.

Neuerthelesse , shee could not so cunningly prouide for her owne affaires , but G O D discouered her parts of shaine, and laide open her abhominations to the whole worlde : for the light of his Gospell now shining euery where, all the nookes and corners are wide open , and the masque, wherewith shee shadowed her deformed countenance , hath beene rent off from her face , and there is no one (if hee bee not wilfully blinde) but may see and perceiue her turpitude.

And yet for all this, beeing thus publikely knowne , quite contrarie to the imitation of all shamelesse strumpets, perceiuing they can no longer bee couered : yet shee hath cast downe all shaine , and contemning all whatsoeuer , suffereth her selfe to bee carried into the depth of all iniquitie.

Shee is become like to her owne Images, that haue eyes,yet see nothing, eares, and heare nothing at all. Shee hath stopt her eares like the Adder , as not willing to heare the voice of her husband, who called her to better vnderstanding , by the admonitions of such as bemoned her mishappes,& desired her reconciliation. She hath altogether shut her eyes , because she would not see the light of trueth,taking nothing else more opposite against her hart, then the bright splendour thereof. Beeing no way comparable to the noble Eagles, who looke with wide open eyes (without winking) vpon the glorious Sun: but rather resembling Moules,that delight themselues to dwel perpetually in the darke bowels of the earth,making no accound at all of the light. And although they haue no eyes whereby to discerne it, yet notwithstanding are they such enemies thereto: as the leaste opening they feele , for appearance of any of his beames,or the ayre that may yeelde some glimmering to them,makes them neuer cease,vntil they be vnderneath a great masse of earth, that light may not any way haue passage to them.

were not lawfull to adde to, or omit any of the ceremonies ordained by *Moses*, concerning the eating of the Paschal Lamb, which was one of the Sacraments to the Iewes: why shold it bee permitted now on the behalfe of our Sacraments? And, if any one that misprised the Lawe of *Moses*, dyed the death without any mercie: what farre worse torment then doth hee deserue, that shall treade the sonne of God vnder his feete?

The Church of *Rome* tramples with her foule feete vpon him; when shee addeth to, and diminisheth from his worde, when she despiseth his doctrine, and deliuers another; when she prophanes his Sacraments; and when so enormously shee transgresseth the commaundements of God. It followes then, that shee is to expect most rigorous punishments: and such as will not participate in her plagues, must keepe themselues from partaking in her sinnes, and, least they bee infected, to quit themselues of her in due time.

I adiure then all those, in whose soules resides any sparke of pietie, of zeale to the glorie of GOD, and of affection to their owne saluation: that they, weighing these reasons, and not beleeuing euery spirit, but approuing the spirites, whether they bee of GOD or no, propose to themselves, that many false Prophets are come into the world. *I. John. 4.1.*

And forasmuch, as by the sacred Scripture, which is as a candle set vpon a candlesticke, to illuminate all those that enter into the Lords house, (and whereby all falsities, Idolatries, blasphemies, heresies, sacrileges, abuses, superstitions heerein alreadie specified, and infinite other follies and grosse absurdities, which the Church of *Rome* hath conceiued in her crazed braine, voide of all wisdome, yet after shee hath once infanted them, they are nourished & brought vp in so greate an estate, as they haue almost obscured the true seruice of GOD, and euen very neere hand suffocated the whole doctrine of saluation) shee may bee easiliest discouered: yet notwithstanding shee hath beeene so subtile, as to forbid the people the reading of them, knowing verie well, that if they bee read, the pot of Roses would be discouered, and all the world abandoning her, would sende forth

forth an open cry vpon her, as after an enraged wolfe , that hauing broken the pales of the Churchcs Parke, sought to loose and destroy the poore flock of the Lord.

Neuerthelesse , shee could not so cunningly prouide for her owne affaires , but G O D discouered her parts of shaine, and laide open her abhominations to the whole worlde : for the light of his Gospell now shining euery where, all the nookes and corners are wide open , and the masque, wherewith shee shadowed her deformed countenance , hath beene rent off from her face, and there is no one (if hee bee not wilfully blinde) but may see and perceiue her turpitude.

And yet for all this, beeing thus publikely knowne, quite contrarie to the imitation of all shamelesse strumpets, perceiuing they can no longer bee couered : yet shee hath cast downe all shaine , and contemning all whatsoeuer, suffereth her selfe to bee carried into the depth of all iniuitie.

Shee is become like to her owne Images, that haue eyes,yet see nothing, eares, and heare nothing at all. Shee hath stopt her eares like the Adder , as not willing to heare the voice of her husband, who called her to better vnderstanding , by the admonitions of such as bemoned her mishappes,& desired her reconciliation . She hath altogether shut her eyes , because she would not see the light of trueth,taking nothing else more opposite against her hart, then the bright splendour thereof. Beeing no way comparable to the noble Eagles, who looke with wide open eyes (without winking) vpon the glorious Sun: but rather resembling Moules,that delight themselues to dwel perpetually in the darke bowels of the earth, making no accound at all of the light. And although they haue no eyes whereby to discerne it, yet notwithstanding are they such enemies thereto: as the leaste opening they feele , for appearance of any of his beames, or the ayre that may yeelde some glimmering to them, makes them neuer cease,vntil they be vnderneath a great masse of earth, that light may not any way haue passage to them.



A
 DECLARATION AND
 PROFESSION P VBLICKLY
 made, in the reformed Church of Paris,
gathered together at ABLON.

BY M A S T E R D E N I S B O V C H E R , S O M E-
 time a Monke of the Order called Saint Frances , in
 the Couent of Noisy, neere Paris. On Sonday the sixt of
July 1603. of his conversion to the true Apo-
stolike Religion; and abiuration of the
Popish errors, superstitions
and Idolatries.



Y Masters, it is no newe
 thing, neither ought it to be ac-
 counted strange, to see & heare
 rebellions and blasphemies a-
 gainst God, or persecutions and
 heresies against his Church and
 holy trueth : for such matters
 haue held place, euer since the
 beginning and creation of the
 worlde, as the sacred Scrip-
 tures sufficiently doe testifie.

The wicked spirit, shadowed with the Serpents skinne, would
 neuer cease, till he had seduced and withdrawne our first pa- Genes.3.
 rents, from their obedience to God and his commandements.

In the daies of Noah, who was at that time a great Patriarke Genes.6.
 and Prophet of GOD, as also an Heralde of his iustice,

there arose ouerbold audacious Gyants, giuen to all filthinesse and corruptions: wherby they fell to make war against God, and in such sort prouoked him, as they drewe his iust iudgement against all the inhabitants on earth, and the vniuersall Deluge of waters, wherein all flesh was drowned and perished.

Gen.10.

After the Deluge, *Nimrod* and his associates, puffed vp also with an ambitious headstrongnesse, no way willing to depend vpon God, were the first that established tyranny and violent dominion in the world, and enterprised to signalize themselues for pride, in building of the Tower of *Babell*: but God made a mockerie of them, and euen confounded them in their owne enterprise, by the confusion of their languages.

Wee see throughout the whole booke of *Exodus*, how God, (after hee had with long patience toward *Pharaoh* the king of *Egypt*, shewed that he forgot not his people by him persecuted, nor yet his blasphemies committed against his Maiestie) in the end, by a strong hand deliuered his people, drowning the said *Pharaoh* and all his followers, in the waters of the red Sea. Many other strangers did bandie themselues against God, and likewise persecuted his people, as the *Chaldeans*, *Babylonians*, *Persians* and other people, whome God (at length) did vtterly ruinate.

Which examples doe declare vnto vs, that there is no power nor prudence, neither any counsell whatsoeuer, that can preuaile against the Lord our God. But when hee once awakens himselfe (as after a profound sleepe, to vse the Prophets owne words) hee knowes how to reuenge himselfe on those that durst lift vp themselues before him, and oppose their weaknessse against his glorie.

The Histories Ecclesiasticall and prophane, as well auncient as moderne, giue vs assurance and proofe hereof, in many great and generall persecutions, and other particular occasions beside, raised vp by the Romane Emperours, with other great kings, Princes and Infidel Potentates, against God, his Church and sacred trueth: wherein (neuerthelesse) hee hath in the end showne himselfe most magnificently victorious, euen ouer all his

his enemies, protecting and defending all those that put their trust in him. Which also was the blessed aduertisement and assured consolation, that sometimes our Lord Iesus Christ gaue to his Apostles, when hee sent them forth to preach his word, saying. *I send yee forth as sheepe and lambes amonge Wolues, Yee: Luk. 10.*
shall haue manie enemies, that shall put yee to much paine and trauaile in the world: But bee yee of good courage, for I haue overcome the world. And further assurance of victorie hee gaue them, by meanes of a mouth filled with wisdome, which none should be able to resist or speake against. Vndoubtedly then, it is a most extreame folly, for men to thrust themselues forward, or to enterprize any thing whatsoeuer against his wisdom, because he is euermore too strong for them, and he will maintaine his right against all power whatsoeuer.

Luk. 21.

In this respect (my worthy & iudicious Masters) because now adayes it seemes, that the Church of *Rome* is mightily aduanced, by the multitude of her supposts and false Pastors, who instead of the true heauenly foode, present nothing else but venomous hearbes and false doctrines, therewith to feede the soules, of men: Although (I say) it appears, that this Synagogue of Sathan do daily beare vp saile, God sparing and delaying his judgements against her. Yet notwithstanding, at length hee will let loose the arrowes of his indignation and fierce anger, against her blasphemies, so that shee shall no way be able to endure the weight of his displeasure: but shall altogether remaine confounded and russhed. Whereas on the contrary part, hee will defend, preserue and increase (day by day) his little flock, as we may perceiue, that many (being guided and conducted by his holy spirit) haue forsaken the accursed foulde of Popery, to ranck themselues amongst the members of his true Church.

And heere (my masters) I present my selfe before you, as one of them, who although I was one of the least members of that great Popish bodie: yet did I not desist from persecuting to my vttermost, the true Church of our Sauiour, and the verity of his Gospell, which I impugned by diuerse heresies, which I learned in the infectious Cloysters of sundry Monasteries,

publickly preaching and pronouncing them, vnderstanding and corrupting most vilely the holy Scriptures, arming and seruing mine owne turne, with infinite other subornations, only to contradict the trueth withall. I did intirely oppose my selfe against that goodly and bright splendour, shining most gloriously in the word of God: And (to speake truely) I made a spare of nothing, which I imagined might serue for mine owne conseruation in the estate of lying. But yet at length, when God made me to know, that it was ouer-hard for me to kick against the prick, and that I had wilfully shut vp mine eyes before, only because I would not looke on the bright Sunne of iustice, which vouchsafeth to illuminate all the world, God then (I say) in mercie looking vpon mee, did let mee plainly perceiue, that I deserued no lesse chastisement, then the veriest wretch in the whole worlde. And, to the end I may make a more particular declaration of his grace bestowed vpon mee, receiuing and likewise deliuering to you a sound subiect of him, to render all praise and thankes with mee to him therefore, as also on the other side, that mine example of entring now amongst you, may the more resolutely confirme yee in the trueth: I wil speak and deliuere vnto yee in very fewe words, the grounds of those causes, which moued and incited mee to forsake Antichristes part of *Rome*; to followe the trueth of God, and ioyne my selfe to the bodie of his Church.

Heb.8.

Gal.3.

First of all, the word of God teacheth vs, that Iesus Christ is our soueraigne Prophet, King and Priest, and that at one time onely, he offered vp himselfe a sacrifice to God, for vs who were vtterly lost, the children of wrath, sinne and death. That by one oblation onely hee hath sanctified vs, & bought vs from the curse of the Lawe, euен when hee made himselfe a curse for vs. Now the Church of *Rome* confesseth, that albeit Iesus Christ did die for vs: yet his death is not profitable to vs, except wee doe some good workes, to apply vnto our selues matter of merit thereby. As if hee had not offered vp himselfe to his Father, but rather is to be offered vp by the Sacrificers and Doctours of the Lawe: And that his oblation is not meritorious only, except the same be daily reiterated in the

Masse,

Masse, which (they say) is propitiatorie to God, both for the liuing and the dead.. That Christ hath not throughly deliuered vs from the curse of the Lawe, but that(to bee saued)we ought in our selues to accomplish the Lawe. Wherein they contradict manifestly the sacred Scriptures, and namely that place taught by saint Paule , in the second Chapter of his Epistle to the Ephesians.

Ephes.2. and
other places.

The holy Scriptures also doe enstruct vs , that Iesus Christ is the alone Mediatour betweene God and man,as also the on- ly Aduocate and intercessour. That hee is the good Sheepheard: that God hath subiectet all things vnto him , and made him the head of his Church. The Pope, opposing himselfe against all these, commaunds, that prayers must be made to he Saints and shee Saints, as mediatours betweene God and men , and in regard that they haue beene men , they haue the more com- munication with our nature , and are more inclined to com- passion of our miseries, then Iesus Christ. And yet notwithstanding, it is hee that saith: *Come unto mee all yee that are beanie laden, and I will ease you.* Beside, *Whatsoeuer you de- mande of the Father in my name, you shall obtaine it.* The Pope auoucheth , that although Iesus Christ bee the heade of the Church, yet (saith hee) that he himselfe is the ministeriall head thereof in earth, and that all things are as wel subiected to him , as vnto Christ. That all, whatsoeuer hee doth or saith, ought to be helde and reputed, as comming euен from God himselfe. That in things which concerne Religion,he cannot erre: & yet notwithstanding,many Popes haue bin found to be heretikes , witnessse *Liberius , Marcellinus* and others. Hee saith also, that his commaundements ought to bee executed equally with them belonging to God.In breefe,hee would make the world beleue , that the Church of GOD is a monster with two heades, before which (equally) all knees ought to bowe and bend.

Math.11.
Iohn.14.

God did likewise expressly forbid his people , and so conse- quently to all men, to make any grauen Image, of any thing whatsoever, to vse any seruice thereto, or fal downe before it. The Pope on the contrarie part , hee will haue Churches to

be

be filled with statues, Images, Idols, and pictures : whereto incensings and honours must be done, and before whome they must fall prostrate, although they be vaine things, & the works of mens hands.

2.Tim.3.

Finally, the holy Spirit doth assure vs, that the sacred Scriptures are diuinely inspired, that they are apt to enstruct, correct and conuince, and that they can make a man wise before God to saluation. The Pope and his partakers, taking themselues to bee more wise then the holy Ghost, doe not onely say, that the sacred Scriptures are obscure, but also that they be insufficient, and like vnto a sword cutting with two edges. That they haue a nose of wax, which heretikes forme after their owne pleasure, and wherewith they serue their owne turne, to confirme their heresies. These are such blasphemies, as none but a diuell durst vtter: considering that Iesus Christ himselfe, in many places, doth authorise the holy Scriptures, referring all to their subiection. VVhat ought men then to doe, but followe his example in all things, which concerne religion, and the seruice of God?

John.5.
Luke.4.

VVhich if they of Popishe spirit would doe, so many traditions and humane doctrins should not be seen, directly against the word of God : As is that of Purgatorie, prayer for the dead, Indulgences, vowes and pilgrimages, auricular confession, and others, so full of superstitions and Idolatries ; and neuer were heard so many blasphemies. Namely, as when the title of honour of the holy Father, or of his holinesse, which appertai ntheth to none but God onely, is attributed and giuen to a mortall man, a poore and miserable sinner. The Sacraments of the Church, which are but two, instituted by our Lord Iesus Christ: are they not broken and prophaned, when we see them to bee augmented, and added vnto, with ffe other bastard Sacramēts? All which, hauing no institution, commaundement or promise in the word of God: we cannot, neither ought wee to make any vse of them.

Mat.7.

My masters, these things, with many others, haue incited me to forsake the places where they are taught and commanded, to leaue the large and spacious way, which leadeth to perdition,

dition, to follow the hard and narrow path, full of thornes and afflictions, which conducteth men to our Lord Iesus Christ, at the end whereof, vnspeakable felicitie is found. I set downe my rest then (the grace of God assisting me) to imbrace with you the profession of true Christianitie, and therein purpose to liue and die. VVhich I sweare, protest and promise before God, and all this holie assembly. And to renounce, as at this instant I haue renounced altogether, al the falso doctrines, superstitions, and Idolatries of Poperie: namely, that false, counterfaite and blasphemous sacrifice of the Masse, quite contrarie to the merits, death and passion of our Lord Iesus Christ. Vpon whom only I wil lay the foundation of my faith, and cast Anker there, with vndoubted hope of life eternall and perpetuall blessednesse. I pray God (with all my heart) to grant me grace heerin, and entreate you all my Masters, according to your charitie,

to bee helpefull heerein to mee with your holy praiers

to him: To whome with the Sonne, and the

holy Ghost, bee all glorie and
honour for euermore.

Amen.

This present declaration was with a loude voice pro-nounced, in the presence of the whole reformed Church of Paris, congregated at Ablon, after the end of the Sermon: On Sunday the sixt day of this present moneth of July, 1603. By me DENIS BOUCHER, and thus signed.

D. Boucher.

FINIS.

88

Algebraic

equation of the first degree.

Ex. 1. Solve the equation

for x .
 $2x + 3 = 7$
 $2x + 3 - 3 = 7 - 3$
 $2x = 4$
 $\frac{2x}{2} = \frac{4}{2}$
 $x = 2$

Exercise 87

Answers

A

DECLARATION MADE BY M A-
ster DANIEL DVSERT, a nativie of Cinte-ganelle
neere to Tholouse, and heretofore a Religious Fryer, ac-
cording to the Order of Saint Frances. Contayning his abiura-
tion of the Doctrine of the Romish Church, and his protestation
to liue and dye in the Faith of the reformed Church.

Made publickly by himselfe, in the Church of
Mello, the 22. day of December,

1603.



Render thanks to God, that af-
ter so long time of wauering in
faith, and plunging in the er-
rors of the *Romane* Church,
being altogether led by the cū-
ning Doctours of that professi-
on, and brought into such an e-
state, as being wholly subiected
vnder the power of the Prince
of darknesse : hee hath yet at
length (by the vertue and effi-
cacie of his blessed spirit) giuen me to knowe, that the doctrine
preached in the said *Romane* Church, is as farre off from the
true Euangelicall doctrine, as earth is from heauen, & that such
as follow that track, are out of the way of their saluation. For
prooфе whereof, it is a matter most certaine, *That out of Christ's
Church there is no saluation at all.* Now, that is the Church of
Christ, which heares his voice : therefore, since the voice of
Christ (that is to say, his word) is not heard among them of the
Romish Church, it must needs follow, that they are neither of
his Church, nor yet of his flock. And to shew apparantly, that
the voice of Christ is not heard in the saide *Romane* Church,
we will proceede in approuing the same, by the manifest Anti-
thesis and opposition, which is betweene the *Romish* doctrine,
and that of Christ, contained in the sacred Scriptures.

And first of all, the Church of *Rome* teacheth, that the holy Scriptures doe not containe all the doctrine of our saluation. Which is quite contrarie to the Apostles instruction, who plainly saith: *That hee had knownen the holy Scriptures of a childe, which are able to make wise unto saluation, through the faith which is in Iesus Christ. For the whole Scripture is given by divine inspiration, and is profitable to teach, to conuince, to correct, and to instruct in righteousness. That the man of God may be absolute, being made perfect vnto all goodworkeſ.*

2.Tim.3.15.

Chap.eod., v
16.17.

Math.15.9.

2.Pet.2.19.

John.5.39.

2.Iohn.2.12.
13.14.

2.Cor.14.19.

It appeareth then that they erre, in teaching, that, beside the doctrine of holy Scripture, the traditions of men are necessarie to saluation. Directly contrary to our Lord & Sauours instruction, where he saith: *In vaine they worship me, teaching for doctrine, the traditions of men.*

They teach also, that the same Scriptures are so obscure and doubtfull, as we cannot clearely gather the doctrine of saluation by them. Contrarie to Saint Peters speaches, saying: *Wee haue also a most ſure word of the Prophets, to the which yee do wel that yee take heed, as unto a light that ſhineth in a darke place.*

They say moreouer, that it is not lawfull for Lay men (as they vſe to call ſuch as are of other condition, then Ecclesiasticall persons) to reade or meditate in the holy Scriptures. Against the commandement of Christ, who exhorteth all men generally in this manner: *Search diligently the Scriptures, for in them yee thinkē to haue eternall life, and they are they which teſtifie of mee.* And Saint John doth not hee addrefſe his Epiftle to all ſortes of ages, ſaying: *Little children, I write unto you, because your ſinnes are forgiuen yee for his names ſake. Againe, I write unto you Fathers, &c. Also, I write unto you young men, &c. And then, I write unto you, babes.*

Doe they not likewife teach, that it is not lawfull to reade the holy Scriptures, as alſo, not to pray, or cal vpon the name of God, but in the Latine tongue? and make a very ſtrict obſeruation thereof? And is not this contrarie to the ſpirit of God? ſpeaking thus by his bleſſed Apostle: *I had rather in the church, to ſpeakē fine words with mine understanding, than ten thouſand words in a ſtrange language.*

In the Church of *Rome* they also teach , that some others (beside Iesus Christ) haue bee ne exempted from sinne, but doe they not lye in so saying? when the Apostle speaks thus: *Wher-*
fore, as by one man sinne entred into the world, and by sin death, Rom.5.12.
and so death went ouer all men, forasmuch as all men haue sinned.

Beside this, they maintaine, that man hath free will, as easily to saue himselfe, as to perish, contrary to the instruction of saint John Baptist, saying : *A man can receive nothing , except it bee* John.3.27.
giuen him from heauen. And the Apostle also saith: *It is G O D* Phil.2.13.
which worketh in you, both the will and the deede, euen of his own
good pleasure.

Moreover, they erre greatly, teaching that our workes are
meritorious to saluation before God , against that which the
Prophet *Esay* saith: *All our righteousness is like the filthy* Esa.64.6.
clouts of a menstruous woman. And against that also which *Da-*
niel saith: *Wee doe not (O Lord) present our supplications before*
thee, for our owne righteousness, but for thy great tender mer- Dan.9.18.
cies.

Do not they likewise maintaine, that wee are iustified and
saued by the workes of the Lawe, and not by faith , and the
mercies of God onely? Contrarie to the Apostles wordes : *By* Ephes.2.8.9.
grace are yee saued through faith, and that not of yourselues, it
is the gift of God. Not of workes, least any man should boast him-
selfe. Contrarie also to this to *Timothie*, *That God hath saued*
vs, and called vs with an holy calling, not according to our works, 2.Tim.1.9.
but according to his owne purpose and grace, which was giuen to
vs through Christ Iesus, before the world was. Contrary like- Rom.3.28.
wise to this to the Romanes : Therefore we conclude, that a man
is iustified by faith, without the workes of the Lawe.

Is it not common speach also, as well in their writings, as also
in their preachings, that we ought to stand doubtful of our sal-
uation? Contrarie to Saint Paule to the Hebrewes, saying: *Let* Heb.4.16.
vs goe boldly to the throne of grace, that we may receive mercie,
and finde grace to helpe in time of neede. Contrarie also to his
writing to the Romanes, where he saith: *For I am perswaded,*
that neither death, nor life, nor Angels nor Principalities, nor
powers, nor things present, nor thingsto come, nor height, nor Rom.8.38.39.
depth,

depth, nor any other creature shall be able to separate vs from the love of God, which is in Christ Iesus our Lord. And contrarie also to his writing to the Corinthians: That God hath sealed vs, and hath giuen the earnest of his spirit in our hearts.

2.Cor.1.22.

11

1.Tim.2.5.

John.14.13.

John.16.23.

Esa.63.16.

John.3.18

John.5.24.

1.John.1.9.

1.John.2.1,2.

Doe they not defend, and manifestly against the worde of God, thas we haue other Mediatours and Aduocates, then Iesus Christ, to wit, both hee-Saints and she-Saints? Contrarie to Saint Paule, writing thus: *For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus.* Contrarie likewise to the Euangelist Saint John, in two seueral places of his Gospell: *Whatsoeuer yee shall ask the father in my name, he will give it unto you.*

Thus falling from errore to errore, they ordaine & appoint, that we must call vpon those Saints, and declare to them our miseries and necessities: which no man can do, but mecrely in vaine, because both he-Saints and she-Saints can take no acknowledgement of our wants, according to the saying of the Prophet Esay: *Abraham is ignorant of vs, and Jacob knowes vs not: thou (O Lord) art our Father, and our Redemeer, thy name is for euer.*

How doe they labour likewise, to perswade the world, concerning the necessity of prayers for the dead, or those faithfull soules, which (they say) are enclosed in Purgatorie? directly contrary to our Lord and Sauiours owne words, as the Euangelist sets downe: *VVho soeuer belieueth in the Sonne, shall not be condemned.* And in the first Chapter of the same Gospell: *Verily verily I say unto you, he that heareth my word, and belieueth in him that sent mee, hath eulasting life, and shall not come into condemnation, but hath passed from death unto life.*

Continually they preach, that there is another kinde of Purgatorie, then that which is contained in the bloud onely of our Lord and Sauiour Iesus Christ. Quite contrarie to the blessed Apostle, writing thus: *If we acknowledge our sinnes, hee is faulfull and iust, to forgiue vs our sinnes, and to cleanse vs from all unrighteousnesse.* And as it followeth in the second Chapter of the same Epistle: *We haue an Aduocate with the Father, to wit, Iesus Christ the Iust. And hee is the propitia-*

pition for our sinnes, and not for ours onely, but also for the sinnes of the whole world. Why then it is most false, that there is a third place, beside Paradise and hel, where the soules of the faithfull, departing from this world, are to be tormented, before they can be brought to heauen. Contrarie to the Prophet Esay, who saith: *The iust man dying, enters into peace and rest.* Esa.57.1.2. And in the wisdome of Salomon, it is written: *The soules of the righteous are in the hand of God, & no torment shall touch them.* Sapi.3.1. Also saint John the diuine, saith in the Apocalipse: *Blessed are the dead, which hereafter die in the Lord. Euен so saith the Spirit, for they rest from their labours, and their workes follow them.* Apoc.14.13.

In like manner they teach, that to obtaine remission of our sinnes, we must make an account of them, and number all our sinnes in auricular confession: by which hellish cordes, they strangle the conscience, binding it to impossible things. According to the saying of the Prophet Dauid: *That his sinnes surmounted in number, the haires of his head.* Again he saith: *Who can understand all his faults? cleanse me (O Lord) from my secret faults.* Psalm.40.12. Psalm,19.12.

Yet not thus contented, they teach beside, that by the greatnessse of our bodies punishments, and contritions, we may gain remission of our sins, & life euerlasting. Against that which S. Paule writeth to the Romans: *For I count that the afflictions of this present time, are not worthy of the glory, which shal be reuealed to vs.* Rom.8.18.

They erre also, in teaching the superstitious obseruation of certaine daies, contrarie to the reprehension, made by the Apostle to the Galathians, saying: *Ye obserue daies, and moneths, and times and years.* Galat.4.10.

And a mighty abuse they commit, teaching the superstitious distinguishing of meats, disagreeing with the Apostles doctrin to the Colossians, where he saith: *Let no man condemne you in meat, or drinke, or in respect of an holy day, or of the new Moone, or of the Sabaoth daies.* Colos.2.16.

They deceiue theinselues also, in forbidding mariage to Ecclesiasticall persons, contrarie to that which the spirit of God speakes, without exception of age, degree or condicion

what-

S. O. Feb. 13. 4.

1.Tim. 4.1.2.3.

whatsoeuer, saying: *Mariage is honorable among all, and the bed undefiled: but whoremongers and adulterers God will judge.*
And this we adde hereto of the Apostle: Now the spirit spea-
keth evidently, that in the latter daies, some shall depart from the
faith, and shall gine heede vnto spirits of errour, and doctrines of
diuels: Which speake lyes through hypocrisie, and hauing their con-
sciences seared with an hote Iron: Forbidding to marrie, and com-
maunding to abstaine from meats.

20

They pile errour vpon errour, teaching that there are sea-
uen Sacraments in the Church. For it is most certaine, that in
regard the Sacraments are Seales of the mercies of God to sal-
uation: it necessarily ensueth, that none other can giue vs or
promise vs salvation, neither doth it appertaine to any, but to
God onely, to seale vs the same promise, which he hath ratifi-
ed to vs by those speciall seales. Wherefore, hauing none other
but Baptisme, and the Supper of our Lord, to confirme & seale
so great a benefit vnto vs: it followes in meere iustice, that we
ought to acknowledge none but these two onely, for Sacra-
ments. And not to make any addition to them, of Confirmation,
Mariage, Penance, Orders and extreame unction: consi-
dering, that these things, hauing no visible signe of Gods ordi-
nance, neither any promise annexed to them of eternall salua-
tion (which are the essentiall conditions of Sacraments) cannot
be reckoned to be any such.

21

And how ridiculous likewise doe they shewe themselues,
when they teach, that the vertue & efficacie of the Sacramēts,
doth depend vpon the intention of him that is to administer
them? when as (quite contrarie) the power and strength of
them, depends only vpon the ordinance of God, & on the faith
of him that is to yse them.

22

Moreouer, their instruction also is very erronious, that the
pretended Sacraments of Confirmation, and of the Orders Ec-
clesiasticall, are more worthy and excellent, then either Bap-
tisme, or the Lords Supper. Because (say they) that by Con-
firmation & Orders, the indelible, or neuer to be razed out Cha-
racter (as they call it) is thereby imprinted in the soules of them
that receiue them. And likewise, because they are admini-
stred

stred by persons much more excellent, to wit, by Bishops only: whereas both Baptisme, and the holy Supper, doe imprint no Character at all, and may be ministred by simple Priests.

Ouer and beyond all these, they teach, that the bodie and bloud of our Lord Iesus Christ, are contained vnder these kinds, that is to say, the accidents of Bread and Wine, contrarie to the Article of our faith, which saith: *That Christ shall not descende at all from heauen, but when he comes at the latter day, to judge both the quicke and the deade.* And contrarie to that which S.

Peter saith in the Actes of the Apostles: *That the heauens must containe him, vntill the time that all things be restored.* But by this doctrine, they will haue Iesus Christ to be enclosed vnder the natures of Bread and Wine, and make him thereby inuisible, impalpable, and filling many places at one and the same instant, whereby they rob him of his humane nature, wherein (sinne onely excepted) hee was made in all thinges like vnto vs.

On the other side, taking away vniustly from the Lay people, to wit, such as are not Ecclesiasticall persons, the Cup of the Lord, which hee protested to bee the newe Testament in his bloud, shed for the remission of many: goe they not against the vniuersall commaundement of Iesus Christ, where he saith: *Drinke yee all of it?* and do they not thus violate the testamente institution of the Sonne of God? Math. 26.27.

But the errore of errores, thrust into this Sacraiment, is, when they teach, that in the Eucharist in their Masse, there is a sacrifice expiatorie, for the liuing and for the deade; Iesus Christ being euery day crucified againe, infinite times, by the hands of the Priest. Contrarie to that of the Apostle, in the Hebrewes: *Not that he should offer himselfe often, as the high Priest entred into the Holy place, euery yeare with other bloude. For then must he haue often suffered since the foundation of the world: But now in the end of the world, hath hee appeared once, to put away sinne, by the sacrifice of himselfe.* And in the tenth of the same Epistle, hee saith: *Loe, I come to doe thy will, O Gud. By the which will wee are sanctified, euен by the offering of the bodie of Iesus Christ once made.* Whereby we learne, that the sacrifice which

Math. 26.27.
Heb. 9.25.26.

Heb. 10. 9. 10.

our Lord Iesus once onely offered, is alone sufficient, soyl perfect, and of perpetuall continuance to expiate our sinnes, without any reiterating or renewing: as hauing no imperfection whatsoeuer, neither can (by length or succession of tiimes) become fruitlesse or vnprofitable: as they would gladly make vs beleue, who according to their owne doctrine, doe daily crucifie the Lord anew.

26

And what nature can but iustly complaine, when they main-taine, that we ought to fall downe and prostrate our selues before Images? contrary to the second comandement, giuen by God himselfe: *Thou shalt make thee no grauen Image &c. Thou shalt not bow downe to them, neither serue them, &c.* But aboue all, he that hath any care at al, of the glorie of his Lord and ma-ker, cannot but feele himselfe stirred with holy zeale, when he lookes into their ouerdaring boldnesse, that they durst and yet dare, cut quite away the second Commandement, from the Lawe of the Soueraigne Creatour both of Heauen & earth.

27

In briefe, since in the *Roman*e Church, vnder the Popes au-thoritie, so many errours are defended and maintained (both by fire and bloud) against God, his holy word and cominaun-dements, and (beyond al other) against the merits and benefits ensuing onely by our Sauiour Christ Iesus: wee may seriously enter into consideration, if he deserue not truely to bee calle the man of sinne, the sonne of perdition, that opposeth and ad-uaceth himselfe, against all that is called God, or tendeth to hi honour. *For he sitteth as God, in the Temple of God, shewing hi selfe as if he were God,* as saint *Paule* writeth to the *Theffalonians* of him. For first of all they say: That he hath right abou-

right, and beyond right, that he may dispense against the four Euangelists, the Epistles of Saint *Paule*, and the foure first generall Councils. Secondly, that he can command the Angel to open and shut the heauens, to giue pardon for many hun-dreds and thousands of yeares. Thirdly, that he hath a charter of condemning soules into hell. Fourthly, that he hath the two swords, temporall and spirituall, whereby hee may conferre kingdomes and Estates: dispense with subiectes oathes of fidelitie: commaund ouer kings and Emperours, and make ther

2. Thes. 2. 4.

1. Dic. Non.
dec. de la Ro-
je.

Extr. de M. 12

2. Clement. 5.

Element.

3. Can. si papa.

4. In Const. de

Bonif. Ex de

Maior, et obe-

dien. S. 10. 6.

to fall before his feete. Is this any thing else, then to lift himselfe aboue all that is called God, or that is worshipped? So by consequent, hee makes himselfe no Lieutenant of Christ, who saide : *That his kingdome was not of this world*, and fled away Luk.19.14. when they would haue made him king. In briefe, is this the beeing of S. Peters successor? who cared neither for gold nor siluer, as he protesteth of himselfe in the Acts of the Apostles. Act 2.45.

And who prayed in all modestie the Elders : *To feede the flocke* 1.Pet.5.1 .2. *of Christ. Not as if they were Lords ouer Gods heritage, but that* 3.4. *they might be examples to the flocke. To the end, that when the chiefe sheepheard shall appeare, they might receive an incorrup-* tible crowne of glorie. It followes not (by his behaviour) that he should be the Vicar of Christ, nor the successour of Saint Peter: much lesse then is he worthy, to sit in the Temple of God, and make himselfe honoured as a God.

Therefore, before I conclude, addressing my selfe to you my Masters of the Romane Church : Beholde heere the important motiues and grounds, which haue moued me, to forsake your said Church, following the Lords commaundement, in the Reuelation : *Goe out of Babilon, my people, that yee bee not partakers of her sinnes, and that yee receive not of her plagues.* And not (as I protest here before God) on any inconstant humour doe I this, for affection to noueltie, for reuenge against any one of you, neither to auoide any punishment to bee inflicted on my selfe: as (in your own soules) you are my faithful witnesses. Nor yet to procure any repose, or carnall liberty to my selfe: but onely for giuing the glorie due to God, & to attaine the saluation of mine owne soule. Praying to the Almighty, who hath deigned thus to visite mee in his mercie, that it would please him to extend the same goodnesse towardes you, and deliuер you out of that deadly sinck of ignorance. And so, to him

that is King of Kings, immortall, inuifible, and our
only wise God, bee all honour and power
ascribed eternally. Amen.

D. Dusert.

G 2

WE, whose names are hereunder written, the Pastour
and Elders of the reformed Church of Mello in Po-
ictu, doe testifie, that this day, being the 22. day of
December, 1603. Master Daniell Dusert, (a na-
tive of Cincete-gauelle, in Languedoc, and heretofore a Religi-
ous Fryer, of the Order of Saint Frances, called the Reformed
Order in the Couent at Tholouse) did come (of himselfe) before
vs, and declaring, that hee, hauing taken good notice of the er-
rors of the Romane Church, being contrarie to the conformitie
used in the Church reformed, and the sacred Scriptures, desired
that we would lend him a hand, to entertaine him among the nu-
ber of that holy flock. Vpon this declaration made, we examined
him on the principall Articles of true Religion, and finde in him,
that he comes not any way polluted among vs, nor suffers himselfe
to be transported in this his change, by giddie inconstancie: nor
seckes to exempt himselfe from the austeries, used in the Reli-
gion he professed before: nor yet to procure him any Licence to car-
nall libertie. In breefe, he hopes not to attaine among vs, any ho-
nours and treasures of the world: Christ calling his followers here
on earth, to the Communion of the Cup of his Crosse, and his suf-
ferings. To these protestations, he hath added withall, that hee
hath no other aime, but the quiet of his conscience, and saluation
of his soule. And after he had publickly made his abiuration of
the doctrine of the Romish Church, and solemnly protested, to live
and die in that of the Church reformed (according to the Articles
before openly pronounced) we received him as a member thereof,
and gaue him this present attestation, to sted him upon any neede
thereof. Given at Mello, the day and yeare aboue written.

B. Manceau, Pastour of the saide Church.

René de la Court, Esquire, Lord of Boullay.

D. Chollet, created at Mello.

Gracian, Lord of Vergne Nourry.

P. Tancerneau. Elders.

FINIS.

